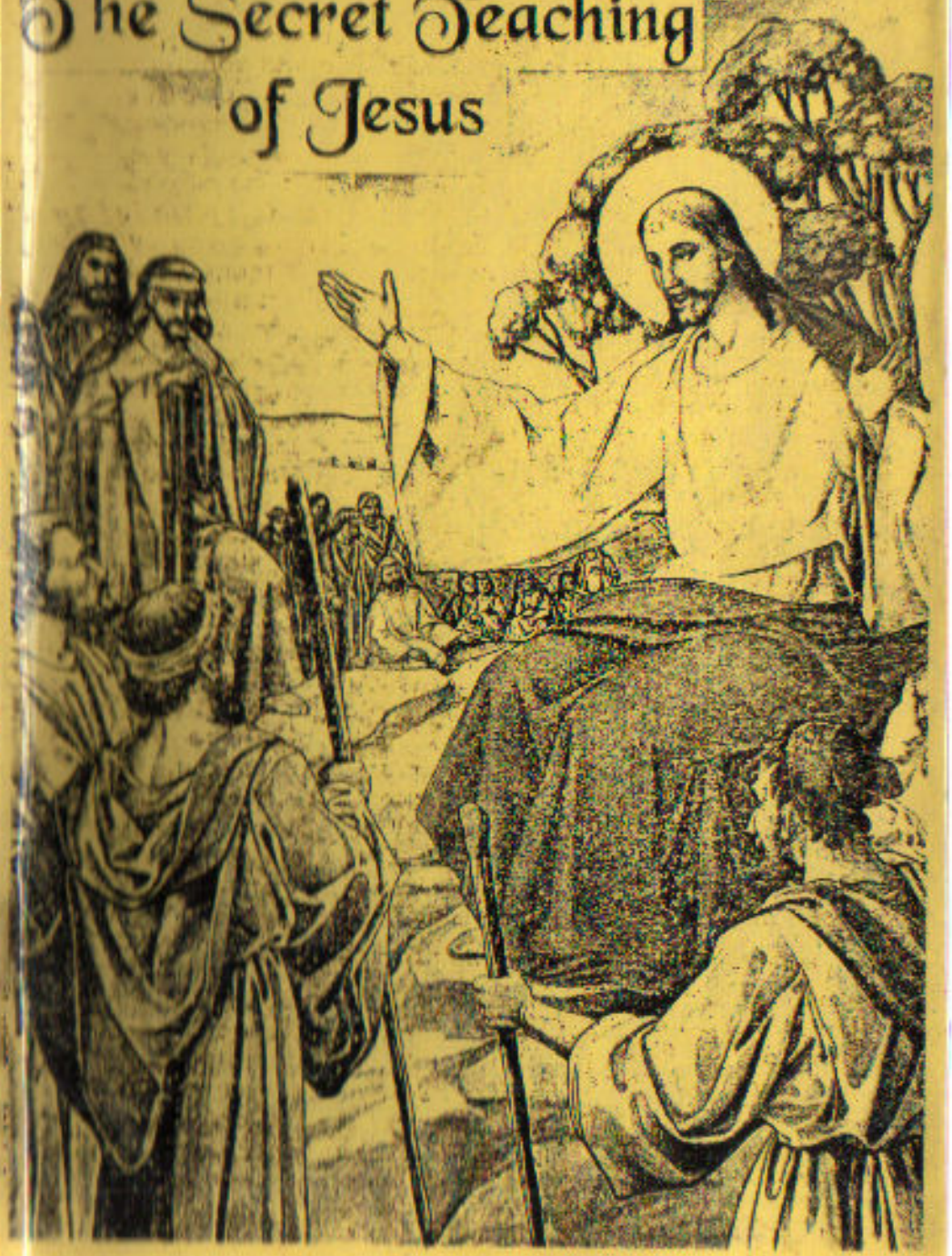
The Secret Teaching of Jesus



THE SECRET TEACHINGS OF JESUS

By Dr. M. Doreal

Those who have delved deeply into Biblical lore know that the sayings which we have in our Christian Bible, in English translations, comprise only a very small part of the true teachings of Jesus. We know, also, that Jesus taught two separate, and distinct teachings; that is, he taught one teaching to the great mass of people, and another teaching to those who were able to understand. We have evidence of this in the gospel of Matthew, where the disciples, questioning Jesus because he taught the people in one manner, and themselves in another, received this answer: "Unto you it is given to know the mysteries of the Kingdom of Heaven, but unto them it is not given, because seeing, they see not, and hearing, they hear not, and will not understand, for their eyes are blind and their ears closed, and they will not understand." This is sufficient evidence, alone, to prove to us that there must be some hidden teaching above, or beyond, that which was given to the great mass of people. If we realize that the things which we have been taught, and have been living by, are those things which were given to people who had neither eyes to see, nor ears to hear, and could not understand, we begin to wonder why it is that we are expected to advance, develop and find God, unless we have some means of gaining access to those mystery teachings.

Of the life of Jesus, very little is shown in

the Bible. For instance, we have, altogether, only about three years of his life that is touched upon in the Bible. We have his birth, the age of 12, then he disappeared until the age of 29 or 30, when we have about three years of his teachings. Resolved down to its final analysis, we are told only of about forty-two days in the life of Jesus.

In the East Jesus was known under another name than Jesus. In the East we find that a great deal more is known about the life of Jesus than it is in the Western World, for instance, about the ages between twelve and twenty-eight.

I want to say, briefly, that after he was twelve years of age he went to Egypt for a time, and then after that he spent five years in a Tibetan Monastery, and then five more years teaching and healing in India, before he returned to Palestine. In India he is still known under the name of Vikata.

I myself spent over eight years in India and Tibet. I spent two years in a Monastery in which Jesus spent five years of the unknown period in his life, and while there, discussing with one of the Lamas the Christian teachings, he said, "We know more about the teachings of Jesus than do you in the Western World because he spent five years here," and he asked me if I wanted to see the manuscripts of Jesus. When I examined them I found that they were composed of rolls of parchment with the letters written on them with a black material that looked like paint. It stood out like it had been applied with a brush, and the letters were in Aramaic characters. Aramaic was the language which was common in Palestine at the time of Jesus; Hebrew was a dead language even at the time. It was only the high priest that read from the Ancient Hebrew, and the lesser priests would read from the Targums, which were in

Aramaic.

The main object of this article is to give you some selected verses from the works that I read in the Tibetan Monastery, and explain them to you. The orthodox Christian Interpretations of the teachings of Jesus are very much misinterpreted.; In the first place the Christians say that he died for them, while he said, "There is no death." What he said was, "I go to show you the way into eternal life, "so they say that he died for them. On that basis the very foundation principle of our orthodox Christianity is erroneous. Jesus was an Avatar, a Sun of God. He came to show mean a path so that they could again return into the light that they had lost. The trouble was he did not find many that were able to receive that Light.

In these passages that I am going to give you, you will only find a few fragments of those scrolls that I read, that are in the Bible. They were in the form of notes; they were thoughts, or sayings, that Jesus put down as they occured to him, so these things that I will give are fragmentary and I am going to try to connect them as much as possible.

I have complete transcriptions of the thirty two scrolls of sayings and two which deal with other things entirely. Some day I hope to be able to publish them. I am working under instruction all the time, not from some unseen guide or spirit, but by the direction of the Great Teachers of the White Lodge.

The first of the sayings that I want to give you is a very peculiar one in the form of a question. The question is this: "How long shall death reign?" and the answer was, "As long as woman give birth, for I come to make an end of

the works of woman." Birth and death are each the completion of the other. They form two points of a circle, a beginning and ending. He came to make an end of birth and its consequence, death, because his work was to cause the ego or soul of the individual to so unfold that it mastered death, and by mastering death it would free itself from the Wheel of Life, and therefore, from Re-brith. He could only make an end to death by conquering the causes for rebirth. In other words, by teaching men the Truth, they could remove themselves from the Wheel of Life and he would thus enable them to overcome the necessity for rebirth.

The next statement is this: "I stood on a high hill and saw a tall and a short man, and heard a voice as of thunder and I drew near to hearken; and it spoke to me; 'I am thou, and thou art I, and where thou art, there am I also; and in all things am I sown. And from whencesover thou gatherest me, in gathering me thou gatherest thyself.'" The tall man and short man were, in the ancient Hebrew Mysteries, considered as being Do, and man, the Great Man, was called in the Kabbalistic Mysteries, Adma Kadmon. He was the man of the Greater or Divine World, while the short man was the lesser Adam, the race of man, of human mankind.

He saw upon the hill the tall man and the short man standing together side by side, and he heard a voice saying, "I am thou, and thou art I," and he said this: "Where I am thou art also." Where the lesser man of the material world exists, there also exists the Divine World there I am; I also am in all things, and when thou gatherest me thou gatherest thyself." In more simple form he gave this to the mass of people when he said, "I am in the Father and the Father is in me and ye are in me." In other words, all is one in the Divine Man. The high

hill is considered to be the hill of the skull because in the Ancient Mysteries a skull-shaped hill represented the heaven-world, the head of man. The giant man, and the lesser man had evolved to the point where he had reached the apex of the world; and there fore, stood by the tall man; he had conjoined himself with the Great and Divine Man.

The next statement I picked because it has a peculiar significance. "O, man thou hearest with one ear, but the other is closed." This is a very short statement, and yet it is very significant to every student of truth because you hear with your outer or physical ear. The people that are spoken of in Matthew, had outer eyes, and outer ears, but the inner ear, which could hear the voice of the Divine, was closed, and therefore, man depended upon his outer animalistic instincts and impluses rather than the guiding voice of the Divine Consciousness. They hear with one ear, the outer ear, but the inner ear, the one which hears the voice of the Divince Spirit, is closed.

Again, he said, "The Lord said, 'If you do not make your low things high and your crooked things straight, ye shall not enter into my Kingdom.'" There was no qualification to that statement. What did he mean, by making your low things high? Simply this: Man as a Spiritual Being is immersed in the flesh, buried in it as in a grave, and as a rule man is ruled by the impulses of his body and his emotions, rather than the impulses of the spiritual, therefore, man must make the body come under the rule of the Spirit, he must spiritualize all of the acts, and actions of his lower material nature, and thus, he can prepare himself for at-one-ment with the Divine Spirit.

The next statement is this: It concerns the coming of the Kingdom of Heaven. "When shall the Kingdom come? When two shall become one, that which is without as well as that which is within, and the male with the female, neighther male nor female." A great many of those writings and scrolls were put in the form of a question and then he answere the question, and he answered this in this manner: "When two shall become one, that which is without as well as that which neither male or female." He expressed it in the words of the Christian Bible in this form, in answering a question, about marriage or giving in marriage. What did he mean? In the beginning, before the soul incarnated in the animal body, it was positive and negative in one; the male and female were a duad in a monad. We are taught in the Ancient Wisdom that "God created man after his own image, male and female, created he them." Therefore, we know that God, the Divine Spirit in manifestation is both male and female in one and the original state of man was both male and female; this was not referring to the physical body, but rather to the polarity of the soul. When man fell, that soul was divided into two parts and throughout the path of life the attraction between the two sexes has been caused by the pull of the positive and negative to again blend and become one. This is the source of the law of attraction between the two. We are told in the Ancient Wisdom, at that this was the beginning of the doctrine of twin souls.

It divided to form the two polarities, positive and negative, and in the end that soul will again become one, not in the material plane, but in the spiritual plane, when it comes to that point when the animalistic nature is conquered, then the two polarities of soul again become one and the Christ Consciousness appears. Where the duad becomes;

the monad, the two become one again as they were in the beginning. In that state the male and female because they are then the one consciousness, blended into the Christ state.

Jesus was male-female, the two in one, and this is the state that is attained by those who attain to the absolute at-one-ment with God because we know this: that in the material world two polarities are necessary for manifestation. You cannot even find gold in the mountains without finding two kinds of rock present, bull quartz and the mother lode. This is true in the animal, vegetable and mineral kingdoms, and is also true in the Spiritual Kingdom. In the instant when they attain the Christ Consciousness they enter fully into the Kingdom.

The next statement: " Ask great things and the small shall be added unto you; ask heavenly things, and the earthly shall be added unto you." The mistake that so many of us make is that we ask great things, and we get little. We do not ask for heavenly things and have all earthly things added to us. In the Bible it is expressed in this manner: "Seek ye first the Kingdom of Heaven, and all these things shall be added unto you," that is, seek not the things which loom great in your material mind, but seek for heavenly things, seek the spiritual and all of these things of earth shall come to you.

Here is another statement that I think contains a beautiful thought. It is expressed in another way in the Christian Bible. That is this: For those that are weak, I am weak; for those that hunger, I suffer hunger; and for those that thirst, I suffer thirst." We find this statement completely given in his injunction to his disciples when he said, "Go ye forth and be ye all things to all men." He said go out among men, be able to enter into any condition of their life, under-

stand the things that they are seeking to express in their lives. Only thus; can you help them. You cannot help man in a cave or mountain; you are not even going to help yourself. Wherever you come into contact with men, think as they think, feel as they feel and yet, hold your balance, and attunement with Divine Spirit.

Again, Jesus said: "There are three principles in the Universe; the Deity, the Father or Spirit; the Creative Power, Elohim; and the World soul. From Elohim and the World-soul, twenty-four Cosmic powers or Angles come forth; twelve the Nature of the Mother-soul. The lower twelve are the World-trees of the Garden of Eden. The trees are divided into four groups of three each, the four rivers of Eden." I will try to explain that as clearly as possible.

First, we find that there are three principles in the Universe: The Deity, the Creative Power, and World-soul. What are these? First: Deity is the Source of all things, the Divine and Intangible Essence; the Elohim is the World of the Breath of the Divine, that which is spoken of in Ecclesiastes as 'Hebeli', or Divine from the old Hebrew is actually, 'Divine Breath' and 'Elohim' is the Divine Breath or word which comes forth from the all-pervading Essence, the Divine Light, or as the Kabbalists called it, the Ain Soph Aur.

The World-soul is the Spirit of Life which pervades all matter, including the animal body of man, the lesser animals, the vegetable kingdom and mineral kingdom. It is the life force of the world, the world-soul, the creative spirit of the Divine, and the Divine Source of all things.

"From the Creative Breath, the Divine Breath and Spirit or Force of Life." In our Christian Churches, Spirit and Soul are considered as synonymous. The Soul was the Divine Essence in man; the Spirit was the Force of Life which is inherent in all living things. That is expressed in Ecclesiastes in mistranslated version as: "Who knoweth the Spirit of man which goeth upward and the Spirit of the beast that goeth downward to the earth?"Correctly translated this is, "Who knoweth the soul of man which ascended into the heavens and who knoweth the Spirit of the animal body which descended into the earth?" The Spirit or animal body is part of the World-soul, came forth. The soul of man is a conscious part of that Divine Essence, from the Creative power, that is , the Word, which moved upon the face of the waters. The waters of Genesis were the World-soul, the life force or energy. The Divine Breath moved on the face of the water and God said, "Let there be light and there was light, and light was the first creation of the Divine Spirit of the Spiritual plane, the Supernal Angels of the twenty-four spheres of the primal creation.

Remember where you read in the Book of Revelations, about the twenty-four Spirits before the throne? Those twenty-four are the first manifestations of creative power or expression. They came into creation before the World-soul and they formed the powers or agents through which the Divine created man. Those twenty-four are symbolized by the twelve Spiritual centers, and twelve material centers in man's Astral body, the twelve great Spiritual centers which are found in his head and the twelve material centers through which that power is expressed.

We are told that "twelve follow the will of the Father-Spirit;" the Elohim, they are the channels through which the Divine Power flows, and "twelve

follow the will of the Mother." Then they say this: "That the lower twelve are the World-trees of the Garden of Eden and the trees are divided into four groups of three each, and they form the four rivers of Eden." In other words, Eden and the four rivers of Eden are within your own body. Did not Jesus say, "The kingdom of heaven is within?" And the four rivers and twelve manners of fruits of the Tree of A Life. In the old Hebrew it says, "And the Tree of Life bore twelve manners of fruits." In the Christian Bible it only speaks of the Tree of Life. Those four rivers are three divisions in twelve channels in the body of man, through which the Divine Spirit flows. They are the twelve houses of the Zodiac of the Astrologer even though. Astrologers as a rule have no concept of the Occult Laws behind their Astrology as there are not many who have delved deeply enough into the mysteries.

The next statement is: "The Elohim is symbolized as a woman above, and a serpent below. From the Serpent came forth animals and from the woman, man." Rather a peculiar statement, is it not? Remember that Elohim was the Creative or Divine Spirit of God. The Divine Spirit manifested into the lower world in which negation or inharmony was found. The woman represents the upper or spiritual nature in man; the serpent represents the animal body and nature of man. From the Divine Spirit was formed the soul of man, but from serpent, the lower manifestation in the World-soul was formed, the animal body of man and thus, man is dual in nature; and we are told that the woman bruises the head of the serpent. In other words, that the Spiritual stands upon the material and the woman must crush the serpent, the animal or material, before the Elohim can return to Deity, the Source from which it sprang.

The next statement from those scrolls: "When man was formed, Eden and Elohim depute their powers unto him; the World-soul bestows on him the Soul, and the World-spirit infuses into him the Spirit." In other words, man is a composite being; man is composed of Spirit, form or his animal body, and he is composed of soul, his Spiritual nature, and he has in his nature Eden, the three combined in one. This is the man of the triangle, as shown by the Brahmins and as used in the Kabbalistic mysteries, the triad in man, Spirit, Soul , and that balanced equilibrium between Spirit and Soul in which lies Eden, into which he can enter if he will. The trouble is not enough of us will.

The next statement: "The real 'man' is male-female, devoid of sex; therefore he strives to abandon the animal nature where there is neither male nor female, but a new creature." That is, the real 'man' is neither male nor female. He strives to abandon the animal nature where he is divided or separated and return to the pure Spirit where he becomes two in one. I am not speaking of abnormal individuals who are sometimes called hermaphrodites. That is a psychological condition. This is an entirely different thing. It is the two parts of the soul blended, not become two in one, but one which has all the powers of dual creation.

The next statement: "For this is the Gate of Heaven and this is the House of God, where the Good God dwells alone, into which no impure man shall come, no psychic, no fleshly man but it is kept under watch for the Spiritual alone, where they must come, and casting away their garments, all become bridegrooms made virgin by the virginal Spirit. For such an one is the Virgin with child, who conceives and brings forth aeon, which is neither psychic, animal nor fleshly,

but a blessed aeon of aeons." What does this mean? It means very simply this: That the goal of mankind is to return to God in whom there is no division, only eternal oneness and that into that condition, no impure thing, no impure man, can come. If you have, in your consciousness, your mind, your nature, fear, hatred, anger, inharmony, you cannot approach God.

Do you remember the statement in the Bible, "Only the pure in Spirit shall know God." That is why so many of you have been unsuccessful in your attempts to find God, because you have approached Him in a condition which God refuses to recognize as part of His nature. God only recognizes, and attunes with that which comes to him in perfect peace, quiet, calmness, harmony, and purity.

The is no psychic because the psychic deals with demons, elemental forces and other things. You know, too many people seek phenomena, rather than seek to purify themselves so that they can come closer and closer to the Divine Spirit. Know that your path to manifestation of true power is the changing and transmuting of your lower nature.

Again, "No fleshly man," that is no one that is bound by bondage of the earthly body. We must be free from the flesh. That does not mean die, but be able to separate the intelligent consciousness from its bondage to the flesh, so that we can ascend into the Spiritual planes. When we can leave behind all negative and impure thoughts then we can enter the Spiritual plane and come as a virgin bride, because all disorder has been washed away, it has been left behind and we are made virginal by the virginal spirit, because our spirit has then become two in one. This is really becoming an ascended Master;

when the two become one and there is only the one Spirit of God manifest in the vehicle and when we can enter into that state we bring forth a son, but that son is ourself, the Sun of God.

"It is neither fleshly, psychic, animal, but is a blessed aeon of aeons." It exists from the beginning to the end, because what has come forth from the bondage of life is the pure soul of man which has been bound by the bounds of flesh.

The next statement is one that deals with Reincarnation, where he says this: "That the soul must pass through every kind of existence and activity in its cycle or rebirth." In other words, it must meet every kind and condition of life and then free itself from it. We are told that "A Master is one who has mastered circumstances, and things instead of being mastered by them." We are bound to the cycle of birth, death and rebirth, until we overcome and master life, and the lower nature of ourselves.

The next statement: "Perfection is attained by those souls who, led on by remembrance of their former conditions, soar above all limitation of the higher Unity." In other words this: That when we look back upon our life, after certain development, we learn from the mistakes of the past, what to avoid in the present, from the inharmony of the past how to create harmony in the present and when we do so we begin to soar above and beyond the limitations of the flesh and the environment and earthly conditions around us. We center our attention in the Higher Unity rather than diversity.

The next statement is very deep: "For what sort of emanation is there need, or of what sort

of matter must we make supposition, in order that God should form the Universe, like as a spider weaves its web from itself? But "He spoke and it was," and this is the meaning of the words of Moses, where he said, 'God said," Let there be light and there was light.'" Whence, then was the light? From naught. For it is not written of the only from the Voice of the Speaker of the Word. And He who spoke the word was not; and that which was, was not. For the Seed of the Universe, the word that was spoken, 'Let there be Light' was from the state beyond being. And this is the True Light which lighteth every man that cometh into the world Man both deriveth this principles from the Seed and is enlightened by it. This primordial Light and Life is the Source of all things."

Man, living in a world of form and substance, is accustomed to measure God by his own idea of form and substance. That is what man's concept of God is. Man may conceive of God to be the lightning, fire, or the ocean, but is God something? No, God is not something; God is not, because God is without limitation, center or circumference. God is the Great Nothingness which contains all things. And "He spoke the word and the universe was created,"but what was it created from? From nothing. It was created within and as a part of God just "As the spider spins a web from itself," and then the "Light of God moved and the Universe was created." The Light of God is the true nature of being beyond from, and that is the true"Light which lights every man in the world, and, therefore, man must withdraw from form before he can find the true nature of the formless God."

The old teaching of the mysteries said this:

"That God is created and uncreated" The Kabbalists said he is the 'Ain-Ain', the positive and negative existence. That is, the positive existence is the material world existed formerly in the Divine Light before it was molded, and shaped, and formed.

Another statement: "The Sons of God are the Divine sparks, the real Spiritual man within, who have been left in the seed-mixture, to order and inform and correct and perfect the souls which remain in the downward state of existence." These are the Spiritual Avatars who have never been bound in the flesh, excepting as they took on flesh of their own accord. They exist in the Divine for the purpose of guiding, and leading man back into that same state of oneness of consciousness.

There is a statement that I want you all to remember, it is the name which Jesus is known by in all planes, and spaces. Remember how Jesus said, "They cast out devils in my name?" The Church says this was the name of Jesus, but this is not the name. This is the reasons that they have had dissensions and fights, because they have never known the secret name that Jesus taught his disciples, whereby they could call him from the furthest reaches of infinity. This name is his soul name, which remains a part of his being throughout all ages. I am really translating this literally, "Amen, Amen, I say unto you, my name through the Ages is Aberamentho. If thou wouldst know the first mystery, call upon me by the name my Father has given me." This knowledge, that the sould had a name other than the name of the body is known to every race in the world, except our modern English race. Even our American Indian had a secret name by which he called the child. So did the early Irish, and the Hindoos. The name of the soul has been the concealed name.

and Jesus gave that name to those that he inducted into the mysteries so that they could call him when the need arose.

The five great words of power that Jesus used when healing the sick, and casting out devils, were the following Zama, Zama, Ozza, Rachma, Ozzai." By these words I cast out demons." Later, he wrote a full length as to how he used those words to cast out demons.

In further passages he went on to explain that Zama, Zama, was the create and uncreate power of the Divine and that Ozza, Rachma, Ozzai, were the words of power which vibrated the three great center of energy in the head of man that the Hindoos called Rajas, Sattva, and Tamas. Rajas and Tamas are Cain and Abel, the centers of activity and inactivity in the Hindoo mystery teachings. They are preserved in the old Bible as Cain and Abel, and according to the further writings of Jesus, those words had power to restore the dead Abel to life. As that power expelled the imperfection of the body, the healing would take place and if there was a negative or inharmonious spirit around, it would be driven away, as by a mighty wind.